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# **SUPPLEMENT TO FOREIGN MISSION CHARTS**

**BY  
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*Presby* *Termin*

**INFORMATION  
FOR SPEAKERS**

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**Foreword**

no. 0011 The Foreign Mission Charts issued by the Committee on Literature and Publicity set forth in outline the result of the survey as to conditions and needs in the Foreign Field. What is asked for in men and money by no means represents the entire need, but what the Foreign Mission Board considers a reasonable expansion for the next five-year period. Anything less could scarcely be dignified with the name of a Forward Movement. It is to be remembered that in every case there ought to be a corresponding increase in the number of lady missionaries.

It is suggested that ministers, in order to reach the whole congregation, use the Charts at a Sunday morning service and that they do not attempt to use all at once, but give two or three Sundays to the course on Foreign Missions. A good division would be to take up on the first Sunday the first four Charts, setting forth the Fields and the work as it is carried on ; the second Sunday the next six Charts, setting forth the most pressing needs in our six Fields ; and on the third Sunday, the last two Charts—the Lord's army, its enlistment and support.



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# **Supplement to Foreign Mission Charts**

## **OUR FIELD OF SERVICE**

The Foreign Mission efforts of the different Churches of Protestant Christendom, have been co-ordinated into one great campaign to evangelize the non-Christian world. In this campaign spheres of activity have been allotted to the different Churches, so as to avoid overlapping and diffuse missionary effort as widely as is compatible with effective work. Each Board does its work in the light of what all others are doing, and, where united effort is necessary in educational or institutional work, two or more combine.

Under the general plan, known as the Comity of Missions, the Presbyterian Church in Canada has assumed responsibility for those parts of the heathen world set forth on this Chart. In Canada We share responsibility for our 8,000,000 people with other Churches. In our Foreign Fields the entire responsibility for double Canada's population rests upon us. Through us alone can these people know of God's love and Christ's sacrifice ; upon us alone will rest the responsibility if they are neglected ; and yet for every \$12 spent on our work in Canada, only \$1 is given to Foreign Missions.

## **OUR STAFF**

This Chart speaks for itself. Think of a community with a population of 150,000—a city the size of Winnipeg ! Think of this community as being entirely pagan, without churches, without schools, without hospitals, without ministers, without doctors, without nurses, without teachers, nine-tenths of the people unable to read, without know-

ledge of medicine, hygiene or sanitation, filled with superstitions and held in bondage by heathen customs ; and then think of one man and his wife and a single lady attempting to evangelize such a multitude, to heal their diseases, teach their children, and develop among them a Native Church with Christian institutions ! Yet that presents the average situation in our Foreign Fields. All are hopelessly undermanned. The vast majority of the people for whom we have accepted responsibility are not being reached either directly or indirectly. To double our Staff would scarcely enable us to make an honest beginning in the occupation of our Fields.

The element of hope is in the native workers. It is ground for fervent gratitude to God that the work our little band of missionaries has already done makes it possible to secure from the native Christians a small army of 1,149 pastors, catechists, teachers and helpers who are supported by the Mission and give their whole time to the work. In them lies the promise of the future.

## OUR INSTITUTIONS

What vivid evidence this Chart is of the progress of our work, with its array of theological colleges, arts colleges, medical colleges, schools, hospitals and dispensaries !

The existence and growth of the Native Church is evidenced by the fact that for the training of our native pastors, teachers and catechists, we have, on three of our Fields—at San Fernando in Trinidad, at Taipeh in Formosa, and at Indore in Central India, THEOLOGICAL COLLEGES of our own, entirely supported by our own Church and drawing their students from our own Missions. In addition we

send students to and co-operate in the support and work of Union Theological Colleges in Korea, Honan and South China.

We have one ARTS COLLEGE supported entirely by our own Church and drawing its students entirely from our Central India Field. Indore Christian College is affiliated with Allahabad University and gives its students a full Arts Course leading to the degree of M.A. In the Collegiate School associated with Indore College there are 510 pupils, all receiving instruction in the Scriptures.

The other Arts Colleges, viz., the Chosen Christian College at Seoul, the capital of Korea, the Arts Department of Shantung University at Tsinanfu, and the Madras Christian College for Women, are Union Institutions, as are all the Medical Colleges in which we are interested on the Foreign Field.

The Union Institution is a prominent feature of modern missionary statesmanship. Only through union is it possible to meet the larger demands of the new era and have modern well-equipped Universities at the strategic centres of the awakening Orient. China has recently adopted western methods of education and is planning for a complete Public School system such as Japan has introduced. But China has 100,000,000 children of school age. One million teachers would not be sufficient. How are these to be trained? The Government has not yet the colleges or schools or teachers to do it. The Christian Churches at work in China can train the bands and tens of thousands of those who are to be the teachers, the leaders, the makers of the new China if only they have the colleges and teachers to do it. Probably the future of the world depends upon no one thing so much as whether Chinese education of the next generation is dominated by

Prussian or Christian ideals. The Churches can determine the answer if they will send in an army of Christian teachers, plant Universities at strategic centres, and Training Schools in every district.

To found, equip and maintain a modern University with all its Faculties requires hundreds of thousands of dollars before much progress is made. No one Mission Board can undertake a task so great, hence there must be united and co-operative effort if Christian institutions of this type are to exist. An example of such united effort is found in Shantung Christian University at Tsinanfu, in the Province next to our Honan Field. The English Baptists, the Society for the Propagation of the Gospel in Foreign Parts, the American Presbyterians, the Canadian Presbyterians and another Board have united to develop here a great institution which will guide the thinking and dominate the educational ideals of 40,000,000 people. This University is to have a Faculty of Arts, of Medicine, of Education, of Theology. Some of the co-operating Boards have already invested tens and even hundreds of thousands of dollars, and in addition are supporting several Professors. The minimum share any one Mission Board is expected to take is the support of one Professor in each Faculty, together with \$500 toward the running expenses of each of the four Departments. At present we have Dr. McClure teaching in the Medical Faculty, and the Forward Movement must put the Foreign Mission Board in a position to provide and support three other Professors and also to erect a Canadian building as our share of the equipment. This is a trifle compared with the total equipment and maintenance of such an institution, but it will give us an active partnership in a work we could not do by ourselves, and our brightest Honan students will



have the advantage of an efficient, up-to-date Christian University.

A similar institution is being developed at Seoul, Korea where the Severance Medical College and the Chosen Christian College are being combined to form the nucleus of a great Christian University for Korea. In these institutions we already have two teachers and a trained nurse.

The Schools mentioned on this Chart are all our own and show how important and extensive an educational work is being done among the young, in whom lies the hope for the future of our Mission.

Had we no other work on the Foreign Field than the ministry of our 15 hospitals and 26 dispensaries, in which during last year 94,914 patients received 310,516 treatments, the results would amply warrant the entire annual outlay of our Foreign Mission Board.

### THE COST

Nothing is so startling in our Foreign Mission work as the smallness of the cost. The average income and expenditure for some years past has been \$400,000, including the Women's Missionary Society.

Think of a Board maintaining 3 Theological Colleges and helping with three others ; supporting one Arts College with 187 students, having a share in three others and also in four Medical Colleges ; maintaining High Schools, Normal Schools, Boarding Schools and Industrial Schools, with Day Schools by the score and Sunday Schools by the hundred ; carrying on work in 15 Hospitals and 26 Dispensaries ; supporting 302 Canadian missionaries and 1,149 native workers, a majority of them in evangelistic work outside these institutions—think of all



this on an income of \$400,000, and you will not be surprised that there is a deficit and the Board is faced with the alternative stated on the Chart.

The changes produced by the war and the rapidity with which Western standards of living are penetrating the Orient are making it impossible to maintain work on the cheap scale of past years. Missionaries' salaries, which have remained practically unchanged for twenty-five years, must be increased ; native workers must be supported on the basis of a higher standard of living ; and without a largely increased Foreign Mission income we cannot maintain the work on the present basis, to say nothing of a Forward Movement.

### TRINIDAD AND BRITISH GUIANA

Trinidad and British Guiana are British Crown colonies, the one an island off the north-east coast of South America and the other on the mainland.

When, fifty years ago, the Rev. John Morton made a trip to the West Indies in search of health, his ship remained for a few days at Port of Spain, Trinidad. Wandering among the sugar estates, he found there East Indian laborers brought from Madras and Calcutta. Here were 20,000 heathen spending some years of their lives in a nominally Christian country and returning to India with no knowledge of Christianity, but with the white man's vices added to their own. No man cared for their souls, but John Morton cared and on his return to Nova Scotia he made his Church care. He himself was sent as the first missionary from Canada to the East Indians of Trinidad. He was not long in Trinidad until he recognized that the majority of these East Indians would not return to India, but, after the period of their indenture,

*Sir*

would settle down upon the land and, by reason of their industry, become the most influential elements of the population. The future of Trinidad depended upon the work done among the children of these people. Beginning with three East Indian children upon the door-step of his house in Iere, Dr. Morton lived to see 8,000 of these children gathered into 40 schools and to-day more than 14,000 are enrolled in 70 Schools, with one hour's instruction in the Bible daily.

The Mission is pre-eminently an educational Mission with its Theological College, Normal Training School, Boys' College, Girls' Boarding School, and 70 Day Schools. The school system is this : Our Mission erects the school buildings at its own expense and thus is free to use them for Sabbath School and preaching services on the Lord's Day. The Government rents them from us for Day School work. Our missionaries train, appoint and superintend the teachers, who must attain the Government's standard of education and efficiency. The Government pays three-fourths of their salary, so that once the buildings are erected the cost to the Church of maintaining these Schools is trifling.

The members of the Government know that the East Indian children will not retain the religious ideas which their parents brought with them from India. They also know that unless these children have moral and religious convictions of some kind they will not become good citizens, hence the practical handing over to our Mission of the children of the East Indian population, who now number 120,000, so that Christian teaching may be combined with a Public School education. Thousands of children are still awaiting instruction and the hope is that the Forward Movement and especially

the Sunday School and Young People's War Memorial will provide for the erection of 20 new school buildings in Trinidad and British Guiana during the next five years. The present staff of eight Canadians is utterly inadequate to maintain the work of our Colleges, superintend our Schools, and supervise our evangelistic work in 99 stations and out-stations. The Foreign Mission Board asks that the Forward Movement provide for the sending out of at least five more at the earliest moment possible.

In British Guiana there are 130,000 East Indian people and our work is similar, but newer and less developed. The Government has not yet adopted a fixed policy, but grants help to special Schools. The planters are becoming interested, and on several estates school buildings and houses for teachers and catechists have been erected and handed over to our Mission on condition that we provide workers and superintend the Schools, but this means more missionaries to train the teachers and catechists, and supervise the wider work.

The immediate call is to increase our Staff of Canadian missionaries in British Guiana from five to eight, to complete our High School and open at least ten new schools for Primary work.

### **CENTRAL INDIA**

Some years ago the Foreign Mission Board asked our missionaries in Central India to let us know what new centres must be occupied and what additional equipment provided in order to reach the 3,000,000 people living in the 12,000 villages of that part of Central India for which our Church has become responsible. They prepared a map of our Field in Central India, on which were marked

*Eight*

44 strategic centres where work must be established if there is to be any hope of covering our Field with missionary effort. Our missionaries are now at work in 13 of these centres, leaving 31 still unoccupied. As allowance must be made for sickness and furloughs, if even one evangelistic missionary is to be constantly available for each of these centres, the least possible number is five evangelists for every four centres. For every four evangelists there ought to be at least one medical missionary and one educationist. This means for the 44 centres a Staff of 84 missionaries—58 more than are now on the Field. This is the least number that will enable us in any reasonable way to occupy our Central India Field.

But the Foreign Mission Board, knowing that there are limits to the rapidity with which even the most necessary work can be developed, do not expect to send out 58 additional missionaries to Central India and open 31 new stations within the next five years. They do ask, however, that the Canadian Church, through the Forward Movement, will make it possible to open and equip seven new centres within the next five years. This will require 13 additional missionaries and \$63,000 for the equipment of the seven new stations. Money is needed also for the Theological College, to erect another hospital, and to provide some added equipment at the centres already occupied.

The 300,000,000 people of India represent three fourths of the population of the British Empire. The vast majority of these people are poverty-stricken, illiterate, neglected, and who is to prepare them for self-government and the larger voice in Imperial matters which must inevitably be theirs in the days to come? The missionaries can do this

as no others can, and they will, but we Canadians must send and support our quota.

## KOREA OR CHOSEN

Korea is now a Province of the Japanese Empire and called Chosen. Long after China and Japan had opened their doors to the foreigner, Korea remained the hermit nation of the East. Less than forty years ago the first missionary set foot in Seoul, but so receptive were the Korean people to the Gospel message, so given to prayer and Bible study were the first converts, so eager in self-support and self-propagation that, twenty-five years after the landing of the first missionary, Christians were numbered by scores of thousands and there was held the first General Assembly of the Presbyterian Church in Korea.

Our Field is the northern province and a bit of territory running up into the rich Kando valley of Manchuria, whither some half million Koreans have migrated, many of them Christian.

Although it is barely twenty years since our Canadian missionaries began work in Korea, they have shared in the great ingathering and we have more baptized members than in any other of our Foreign Fields. Mr. Armstrong, who has recently visited our Mission in Korea, says: "The native Christians put our Canadian Church members to shame in the way they love the Church and give their time and their money for its support and growth."

We have five central stations now and a sixth should be opened, in addition to work at Vladivostock where many Koreans are living. The minimum Staff for effective work in any station is two evangelists, one doctor and one teacher; at

*Ten*

the larger centres there should be four evangelists. This, with an evangelist for Vladivostock, a professor for the Severance Medical College, Seoul, a professor for the Chosen Christian College, and a business manager, means a Staff of 34—more than double the number now on the Field. But Korea is a field ripe to the harvest and the eighteen additional men should go out at once. Delay will mean irreparable loss.

For houses, for schools, for hospitals, for the Canadian building in the union group at Chosen Christian College, the Foreign Mission Board needs from the Forward Movement a minimum amount of \$103,000.

### FORMOSA

This is the Mission made famous by its founder, George Leslie Mackay. In the years which have elapsed since his death, we have done much to develop our institutional work, but have made little advance in the evangelistic work. Think of one man, even though he be Highland in his mystic fervor and apostolic in his zeal, as Duncan McLeod is, trying to superintend 50 native pastors and lead in the evangelistic work among 1,200,000 people.

We are supposed to have in North Formosa at present one evangelist, one missionary in charge of the Theological College, two doctors in charge of the Mackay Memorial Hospital, one principal of the Boys' Middle School, and one Y.M.C.A. worker in the capital city of Taihoku, but, as a matter of fact, our two doctors have broken down from overwork and it has been necessary to close the hospital temporarily and bring them home. Mr. Gauld is away on his furlough and but three men are left to

care for our institutions and supervise the entire work. The situation is heart-breaking and any hope of making our work even moderately effective over the northern part of this island requires an additional doctor, four evangelists, a second teacher for the Middle School, and a teacher for the Theological College.

The Charts set forth \$75,000 as the amount urgently required for buildings and equipment. One item is of special interest—the Boys' Boarding School, or Middle School as it is called. George W. Mackay, the Principal, is a son of the pioneer missionary and has built up a School that has become very popular even among the non-Christian Chinese, many of whom would rather have their sons attend this Christian School than the well-equipped Japanese Schools. The number of boys is limited to less than 100, owing to lack of accommodation, and a new building is urgently needed. Building and equipment equal to Japanese Schools in the island and with accommodation for 200 boys in residence would cost \$50,000, but one wealthy Chinaman has offered \$5,000 (gold), another \$2,500, and another \$1,500 if a suitable building is erected, and Mr. Mackay believes he can secure \$25,000 in Formosa if some person or persons in Canada will provide the other \$25,000. In George Leslie Mackay's day the Chinese gentry hated him and feared him, called him "foreign devil," and sought his life. To-day, the children of these same people, even when they do not profess to be Christians, are the friends of his son, give him thousands of dollars to build a Christian School, and are anxious to send their sons. How great the change wrought in a generation!

*Twelve*



## **SOUTH CHINA**

Our newest Mission was opened in the Province of Canton in 1902, because from that part of China came all the Chinese in Canada and to that part of China they returned. A goodly number of them were becoming Christian and it was felt that we ought to be able to get in touch with them and use them among their fellow countrymen when they returned to China, hence the founding of our Mission in South China. The first missionary was supported by the Chinese in Canada and to this work they still contribute.

We occupy three districts with a population of 1,500,000. Our missionaries centre their work at Kongmoon, where we have a station well equipped with hospital, boys' and girls' schools and houses for missionaries. Our missionaries request that we provide similar equipment for Shek ki and Hok Shaan in the other two districts. In addition to the share provided by the Women's Missionary Society, \$50,000 will be required for buildings and equipment at the two new centres. That surely is a minimum estimate when there are 1,000,000 people to be reached from these centres, but we have promises of large help from the Chinese themselves.

During Mr. Armstrong's visit to South China, he was entertained at dinner by the General Superintendent of the Sincere Company's Departmental Stores. The heads of these and other departmental stores in Hong Kong and Canton are Christians who received teaching in Australia and the United States. They are liberal and anxious to see Christianity spread throughout their native district of Heung Shan, of which Shek ki is the centre. Fourteen Chinese business men were present to meet

Mr. Armstrong, and they asked him to urge our Foreign Mission Board to send out a doctor and a nurse at once, promising from \$50,000 to \$100,000 Hong Kong currency for the erection and equipment of a hospital. One man offered \$10,000 and another 10% of all that might be required. This is a fine illustration of what it means to Missions when Chinamen go back Christians from Australia and the United States and Canada.

The smallest Staff of missionaries with which the work of this Field can be carried on is two evangelists and one medical missionary for each of the three centres, a teacher for the Union Theological College at Canton, and one for the Union Medical College. That means an addition of seven to the four men now on the Field. The Forward Movement must not do less for this Field where so much native liberality is likely to be called forth.

## NORTH HONAN

This Field in the heart of North China has a population of 8,000,000 and represents our greatest single responsibility outside of Canada. Think of a population equal to that of our whole Dominion depending upon our Presbyterian Church in Canada, not only for the preaching of the Gospel, but for schools, hospitals, medical aid and all the institutions of Christian civilization.

We have a noble band of 31 men on this Field, splendidly assisted by their wives and the lady workers of the Women's Missionary Society, but what are these among so many? Surely it is a very moderate demand when our missionaries ask that the Staff of men be strengthened until it numbers fifty. Our missionaries have no thought that fifty men from Canada can evangelize 8,000,000

people, but their hope is that, with a Staff of fifty men and an equal number of lady missionaries, they may be able in a generation to win and train and organize a Native Church which will evangelize North Honan.

In addition, we are asked to furnish and support a Professor in each of the four Departments of the Shantung University at Tsinanfu—that great union institution which will be the centre of thought and of educational life for 40,000,000 people in our part of China. Who would like the privilege of giving \$25,000 for the Canadian building? Think of the modesty of asking from the Forward Movement an additional \$125,000 to equip the work among 8,000,000 people.

### Christian Literature for China

One of our pioneer missionaries to Honan was the Rev. Donald MacGillivray, a Gold Medallist in Classics from the University of Toronto. The Chinese is probably the most difficult language on earth, and many missionaries never really master it, but Donald MacGillivray soon evidenced special gifts and became proficient in the Chinese language beyond most others. The need for Christian literature in China was very great and our Foreign Mission Board set Mr. MacGillivray free to devote his whole time to translation and preparation of books in Chinese in connection with the Christian Literature Society of China.

Think of having the ability and the opportunity to devote one's life to the translation and preparation of Christian literature in the language of 400,000,000 people! The majority of the Chinese are now illiterate, but within a generation all will read by means of the new phonetic characters

recently adopted by the Chinese Government. Instead of attempting to commit to memory 5,000 or 10,000 or 15,000 characters, the Chinese child or the Chinese adult will now have to learn only 39. From these characters words will be built up and reading will become possible in a few weeks.

New readers by the tens of millions will hold forth their hands each year for anything the West will give. Not only is atheistic and agnostic literature being circulated in Japan, but books on free love and the abrogation of the marriage tie, translations of French novels and the vilest things to be found in the languages of Europe. The same kind of stuff will be flooded in upon the multimillions of new readers in China unless we can forestall them by multiplying Christian translators and literary workers such as Dr. MacGillivray. It is a gigantic task, which must be undertaken by the best minds and the united forces of all the Churches at work in these countries.

### THE CALL FOR MEN

As all missionaries must have from two to seven years of training after matriculation, the whole number to be sent to the Foreign Field within the next ten years ought to be enlisted within the next five years.

It is estimated, according to this Chart, that at least 150 men and 150 women will be required—evangelists, teachers, doctors—but, as some who volunteer will be found physically unfit and others will be prevented from going by circumstances in life which they cannot control, many more than 300 must volunteer if that number is actually to reach the Fields. Young Christians of ability and

education, who wish to make the most of their lives, who are anxious to do the work that most needs to be done and to do it where the need is greatest, will heed the call to the Foreign Field.

## BUILDING AND EQUIPMENT

The figures set forth on this Chart do not represent all that is needed for buildings, equipment and expansion among a population double that of Canada, but these amounts, with \$200,000 for the equipment of the work under the Women's Missionary Society, represent all the Committee of Missions have allowed as the share of Foreign Missions in the New Era Equipment and Expansion Fund of \$1,000,000 to be given by the Church as a thank-offering for victory and peace. It should be noted also that if the equipment outlined on these Charts is provided and the suggested extension takes place, the annual income must at least be doubled in order to the maintenance of the work, and the financial objective of the Forward Movement includes this doubling of our Budget for maintenance in the next five years.









